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ABSTRACT

Four separate psychological studies were conducted to investigate attitudes toward marriage, family and divorce, AIDS knowledge, gender-role identity, and self-disclosure. The emphasis of the four studies was based on a cross-cultural, social psychological perspective. Questionnaires were administered to females students in an advanced psychology course at Chulalongkorn University in Bangkok, Thailand and Nassau Community College, State University of New York. Overall, on the Attitudes Toward Marriage, Family and Divorce Survey, Thai students responded in a much more traditional manner than U.S. students. With regard to the AIDS knowledge survey, Thai students were less informed about the transmission and contraction of the disease than U.S. students. Results from the Bem Sex-Role Inventory did not support the hypotheses. Thai female students were not found to be feminine and the majority of U.S. female students were not found to be androgynous. In fact, both groups tended to be either masculine or androgynous. In the fourth study, U.S. students were found to self-disclose about more topics than Thai students. Copies of each of the four surveys, in both Thai and English, are included as appendices. (Contains 32 references.) (DB)

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ATTITUDES TOWARD MARRIAGE, FAMILY AND DIVORCE, AIDS KNOWLEDGE, GENDER-ROLE IDENTITY AND SELF-DISCLOSURE: A CROSS-CULTURAL, SOCIAL PSYCHOLOGICAL COMPARISON OF RESPONSES BY THAI AND AMERICAN COLLEGE STUDENTS

by

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"East Is East And West Is West, And Never The Twain Shall Meet." Rudyard Kipling could never have been so wrong.

OBJECTIVES AND RATIONALE

The purpose of this research is to increase cross-cultural understanding among Thai and American people.[1] Four separate psychological studies were conducted to investigate attitudes toward marriage, family and divorce, AIDS knowledge, gender-role identity and self-disclosure. The emphasis of these four studies is based on a cross-cultural, social-psychological perspective.

Thailand is a quickly changing and developing country in South East Asia (Prizzia, 1986; Samudavanija, 1990; Tongdhamachart, 1990). It is emerging as a strong economic and political force in the region (International Studies Center, 1990). It is predicted that this period of transition will produce many major changes in the structure of Thai society. One area of investigation which attempted to address this issue concerned attitudes toward marriage, family and divorce. An initial study was

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conducted to measure these attitudes with the intention of further investigation in the future. It was important to measure current attitudes toward marriage, family and divorce in order to ascertain current trends and future changes.

Specific questions in this study addressed the issues of attitudes toward marriage and family. Other questions examined attitudes concerning divorce. In the future, it will be interesting to examine whether or not the divorce rate will increase as was seen in the United States or will the religiosity and traditional culture of the Thai people aid in the maintenance of marriage and family. For the purpose of this initial investigation, however, a cross-cultural comparison was made between Thai and American respondents. The similarities and differences of attitudes concerning marriage, family and divorce were compared and analyzed.

A second study was conducted to investigate knowledge concerning AIDS among Thai and American college students. AIDS is a serious worldwide problem that has reached epidemic proportion in several countries (Selikoff, Teirstein and Hirschman, 1984). In spite of educational efforts to increase understanding of AIDS and how it is transmitted, misinformation still exists (Gordon and Snyder, 1989). For example, in the United States, a recent poll published in American Medical News stated that 56% of doctors falsely believed needle injuries did not pose an HIV transmission risk. In addition, one-quarter of the doctors erroneously believed a person could be infected by being spit upon (Price, 1990). If medical workers are ignorant of basic AIDS information, there is reason to believe college students may also lack pertinent and preventative information concerning AIDS.

In Thailand, public opinion polls indicate that 35% of respondents believe that symptoms of AIDS appear within a six-month period. In actuality, they may take more than ten years to surface (Mills, 1990). Although Thai health officials have reported 46 known cases of AIDS, epidemiologists suspect that more than 100,000 Thais are infected with AIDS (Mills, 1990). In addition, researchers have predicted that by 1995 one in 50 Thai people may be infected with the AIDS virus (Grogan and Tamarkin, 1990).

These findings lead to serious concerns about the AIDS epidemic in both Thailand and the United States. A study was conducted to determine how much Thai and American college students know about AIDS. The purpose of this study was to shed some light on the educational efforts to inform people of the facts concerning AIDS. Furthermore, the similarities and differences concerning knowledge about AIDS among Thai and American respondents was investigated.

The third study investigated gender-role identity: femininity, masculinity and androgyny. Androgyny is a concept that has permeated the psychological literature for quite some time. An androgynous individual possesses both tranditional feminine and traditional masculine personality characteristics (Bem, 1974).

In Thailand, there is an intriguing and interesting paradox concerning gender-role identity and women. This is reflected in their reference to women as "the hind legs of the elephant" (Cooper and Cooper, 1982). On one hand, the position of women reflects social and economic inferiority. Women must be supportive of men, but their place in society is behind them. On the other hand, women are expected to be economic contributors and equal partners in family earnings (Saihoo, 1990). Gender-role identity should then reflect these discrepancies and expectations. It was

hypothesized that the Thai female students would score higher in femininity since Thailand by tradition and practice is a male-dominated society.

In the United States, flexability of gender roles is supported and encouraged by modern family life and increased career opportunities (Matlin, 1987). Gender-role identity, therefore, should reflect the versatility of these advantages. Specifically, it was hypothesized that the American female students would score higher in androgyny due to the internalization of the changes in social values and expectations which stemmed from the feminist movement of the 1970's and 1980's. A cross-cultural exploration concerning Thai and American gender-role identities was conducted.

The final study examined self-disclosure among Thai and American college students. Self-disclosure refers to the act of voluntarily revealing personal information about oneself to another individual in which the content of the message is not, otherwise, readily available to the listener (Jourard, 1971).

In Thailand, friends do not overwhelm each other with personal disclosures and problems (Cooper and Cooper, 1982). Self-disclosure can be seen as a violation of some standard of civil decorum and indicative of poor judgement on the part of the discloser. According to Cooper and Cooper (1982), "meaningful conversation is really only possible when you have got to know a Thai well" (p.33).

Americans, however, are often viewed as more willing to disclose personal information (Chelune, et al., 1979). Specifically, women have been found to self-disclose more often than men (Goodstein and Reinecker, 1974). Furthermore, there is an expectation that a self-disclosure will be reciprocated by the listener. This reciprocity effect is one of the

most reliable findings in the self-disclosure literature (Worthy, Gary and Kahn, 1969; Cozby, 1972; Taylor and Belgrave, 1986).

Overall, this suggests that meaningful differences exist between Thais and Americans in reference to self-disclosure. A cross-cultural comparison of similarities and differences examining self-disclosure was conducted.

METHOD

Subjects

College student volunteers from advanced psychology courses were recruited from Chulalongkorn University in Bangkok, Thailand and Nassau Community College, State University of New York. Data from male and female college students were obtained. However, due to the small sample of five male subjects from Chulalongkorn University, only the female respondents' questionnaires from both universities were analyzed.

The number of subjects who responded completely to each questionnaire varied for both groups. For the purpose of this project only completed questionnaires were analyzed. There were 39 Thai subjects and 37 American subjects who completed the Attitudes Toward Marriage, Family and Divorce Survey. In the AIDS Knowledge Inventory, 44 Thais and 42 Americans completed the questionnaire. For the Bem Sex-Role Inventory, there were 48 Thai subjects and 39 American subjects. Thirty-six Thai respondents and 41 American respondents completed the Self-Disclosure Scale.

Questionnaires

Subjects completed four questionnaires in counterbalanced order. Although the Thai students at Chulalongkorn University were able to speak English, their questionnaires were translated into Thai for better understanding and comprehension of the social-psychological concepts within

each scale. The Thai translation of all the questionnaires were supervised and approved by Dr. Supapun Kotrajaras, Chairperson of the Department of Psychology, Chulalongkorn University. The other subjects received their questionnaires in English.

Attitudes Toward Marriage, Family and Divorce Survey

Appropriate items for this survey were chosen from the General Social Surveys Cumulative Handbook (Davis and Smith, 1989). Subjects were asked to respond to 25 items concerning marriage, family and divorce. On 18 items, they responded on a five-point scale which ranged from strongly agree to strongly disagree. For example, "A marriage without children is not fully complete." On two items subjects responded on a five-point scale which ranged from very easy to very difficult. One statement read, "In general, how easy or difficult do you think the law should make it for couples without young children to get a divorce?"

For an additional three items, subjects responded on a five-point scale that ranged from much better to divorce to cannot choose. For example, "When a marriage is troubled and unhappy, is it generally better for the wife if the couple stays together or gets divorced?" The last two items were personal. For example, "I would marry a divorced person." A five-point scale which ranged from definitely not to definitely yes was used for these items. (See Appendix A for the Thai translation and English version of this survey).

AIDS Knowledge Inventory

This inventory was obtained from an AIDS conference which was sponsored by the Biology Department at Nassau Community College in the Spring of 1990. It is a true or false inventory concerning up-to-date AIDS information. All items on the scale are true. (See Appendix B

for the Thai translation and English version of this inventory).

Bem Sex-Role Inventory

The Bem Sex-Role Inventory (Bem, 1974) is a widely used measurement which asks subjects to describe themselves based on 60 personality adjectives. The scale range consists of seven points from never or almost never true to always or almost always true. (See Appendix C for the Thai and English versions respectively).

Self-Disclosure Scale

The Self-Disclosure Scale (Jourard, 1971) contains 34 topics which subjects are asked to check if they have disclosed that topic fully to someone in their lives. (See Appendix D for the Thai and English versions of this scale).

RESULTS

Attitudes Toward Marriage, Family and Divorce Survey

Employing country as the discriminant factor, a one-way ANOVA was conducted on each of the 25 items which constituted the Attitudes Toward Marriage, Family and Divorce Survey. (See Appendix A). Summing the items and conducting an overall one-way ANOVA was deemed inappropriate because only 18 of the 300 unique combinations of items (6.0%) correlated significantly at the .025 level. This would suggest that the items in the marriage, family and divorce scale are assessing different constructs.

No significant difference was found between Thai and American female students on 16 of the 25 items (64.0%). In terms of perceptions concerning marriage and divorce, the results seem to show that both cultural groups share more similarities than differences. Of the remaining nine items, seven were significant at the .05 level and two items were only marginally significant (.065).

Single Parenthood

Scale items 7 and 8 related to the overall effectiveness of a single parent in raising his or her children. The first of these two items asked subjects to indicate on a five-point scale, how strongly they agreed or disagreed with the following statement: "A single mother can bring up her child as well as a married couple." The Thai female students tended to disagree (M = 3.2, SD = 1.32) and American female students tended to agree (M = 2.6, SD = 1.14) with the statement. A one-way ANOVA indicated that these means were marginally significant at the .065 level.

The second of these two items asked subjects to indicate on the same five-point scale, how strongly they agreed or disagreed with the statement: "A single father can bring up his child as well as a married couple." The Thai female students tended to disagree (M = 3.7, SD = 1.12) and American female students tended to agree (M = 2.9, SD = 1.26) with the statement. A one-way ANOVA indicated that these means were significant at the .05 level.

Alternative Parenting Styles and Marital Relationships

In scale item 10 subjects were asked whether "homosexual couples should have the right to marry each other." Using a five-point scale, both groups indicated that they disagreed with the statement. However, there was a marginally significant difference between the two groups regarding the level of disagreement. The mean score for the Thai female students was 3.7 (SD = 1.12). The mean score for the American female students was 3.2 (SD = 1.44). A one-way ANOVA indicated that these means were marginally significant at the .065 level.

The Impact of Children on Marriage

In item 11 the respondents were asked to indicate "what would be

the ideal number of children for a couple?" The responses of the Thai students ranged between one and four children and had a mean of 2.3 (SD = 0.64). The American students answers ranged between one to five children and had a mean of 2.7 (SD = 97). A one-way ANOVA revealed that these two means were significantly different at the .05 level.

In an attempt to assess the perceived impact of children on the family, item 14, "Having children interferes too much with the lives of the parents" was included in the survey. Using a five-point scale, anchored on either end with strongly agree and strongly disagree, revealed that both groups on average disagreed with the statement. However, a comparison of the means revealed a significant difference between the two groups regarding the level of disagreement. The mean score for the Thai female students was 3.9 (SD = 0.70). The mean score for the American female students was 3.6 (SD = 0.86). A one-way ANOVA indicated that these means were significantly different at the .05 level.

In item 15 the respondents were asked to indicate on a five-point scale the degree to which they agreed or disagreed with the following statement: "A marriage without children is not fully complete." The Thai respondents had a tendency to agree with the statement (M = 2.8, SD = 1.27); whereas, the American students tended to disagree with the statement (M = 3.4, SD = 1.11). A one-way ANOVA indicated that these means were significant at the .05 level.

Divorce

The Attitudes Toward Marriage, Family and Divorce Survey provided eight items that specifically focused on respondents' attitudes and perceptions concerning divorce. Only three of these items were found to be significant. The first of these was item 20. This item asked, "How

difficult should it be for a couple with young children to get a divorce?" The respondents provided their answers using a five-point scale anchored on each end with very easy and very difficult. The results revealed that both groups on average felt that it should not be easy to get a divorce. However, a comparison of the means revealed a significant difference between the two groups regarding the level of difficulty. The mean score for the Thai female students was 4.1 (SD = 0.79). The mean score for the American female students was 3.1 (SD = 0.95). A one-way ANOVA indicated that these means were significantly different at the .001 level.

The next two items asked what is the best course of action for someone to take when a marriage is in trouble and unhappy. In item 22, the question was asked from the wife's perspective; item 23 asked the same question from the husband's perspective. In both items, the Thai students felt that it was better if there was a divorce (M = 2.05, SD = 0.94 and M = 2.00, SD = 0.86, respectively). According to the mean responses of the American students, they indicated that a divorce would be the worst option for the wife (M = 2.78, SD = 1.69) and for the husband (M = 2.79, SD = 1.65). A one-way ANOVA was performed on the two items which revealed that the two groups differed significantly at the .05 level and the .01 level, respectively.

AIDS Knowledge Inventory

The responses to the 20 items which constituted the AIDS Knowledge Inventory were summed. (See Appendix B for the inventories). The total scores obtained were analyzed using a one-way ANOVA. A significant overall difference was found between Thai students and American students in regard to their knowledge concerning AIDS, $F(1.84) = 8.79$, $p < .005$. The American students appeared to be slightly more knowledgeable about

AIDS (M = 18.19, SD = 1.55) than the Thai students (M = 17.09, SD = 1.87).

In order to better understand how the two groups differed in terms of their knowledge concerning AIDS, one-way ANOVAs were performed on each of the 20 items. A significant difference was found between the Thai and American students on four items. Two of the items had to do with transmitting the disease and the other two items involved contracting of the disease.

One of the items which focused on the transmission of the disease (i.e., item four) stated that, "People can be infected with the AIDS virus without knowing it and without having symptoms of the disease." The mean score for the American students was 0.95 (SD = 0.21); the mean score for the Thai students was 0.79 (SD = 0.41). A one-way ANOVA indiciated that these two means differed significantly at the .05 level.

A related issue is the mistaken belief that people infected who appear asymptomatic cannot transmit the disease. This issue was addressed in item five in the AIDS survey. The results show that more American students (M = 1.00, SD = 0.0) knew the correct answer to the question than did the Thai students (M = 0.90, SD = 0.29). The difference between these two means were examined using a one-way ANOVA. The results were found to be significant at the .05 level.

In terms of contracting the AIDS virus, the respondents were asked whether abstinence was one-hundred percent effective in preventing the spread of AIDS through sexual contact (Item 8). The results showed that more American students (M = .83, SD = .37) answered the question correctly than did the Thai students (M = .39, SD = .49). The difference between the two means was found to be significant at the .001 level.

The Thai and American students also differed on another item (i.e., item 10) that focused on the issue of contracting the disease by donating blood. The results indicated that more American students (M = 0.98, SD = 0.26) when compared to Thai students (M = 0.55, SD = 0.50) knew that a person cannot get AIDS from donating blood. A one-way ANOVA was performed on the two group means. The results were significant at the .001 level.

Bem Sex Role Inventory

Calculating the results for the Bem Sex-Role Inventory for each subject was performed according to the procedures set forth by Bem, 1974. (See Appendix C for the scales.) First, the means for the twenty masculinity and twenty femininity items were computed. The androgyny score was then produced by obtaining the difference between these two means. In order to approximate the t-ratio, the result was multiplied by the conversion factor 2.322.

In order to examine differences between Thais and Americans, the obtained androgyny scores were analyzed using a one-way ANOVA. The mean score for the Thai female students was -1.24 (SD = 1.79). The mean score for the American female students was -1.19 (SD = 1.97). The difference between the two means was non-significant. Table 1 shows how the subjects in the two groups were distributed along the three gender-role categories using the cutoff points suggested by the developer of the Bem Sex-Role Inventory: Feminine--scores greater than 2.025; Androgynous--scores between -1.0 and 1.0; Masculine--scores lower than 2.025.

TABLE 1

Breakdown of Subjects Based on Sex-Role Categories

	Masculine	Androgenous	Feminine	
Thailand	13	20	0	(15)
American	12	16	1	(10)

Parentheses = number of subjects whose scores fell between the specified cut-offs.

As Table 1 suggests both groups of subjects seem to gravitate towards the masculine-androgenous end of the scale. The results seem to show possible confounding due to the influence of social desirability. Therefore, the results are deemed inconclusive.

Self-Disclosure Scale

The scores for the 34 items which constituted the self-disclosure scale were summed. (See Appendix D for the scales). The total scores obtained were analyzed using a one-way ANOVA. A significant overall difference was found between Thai students and American students in terms of self-disclosure, $F(1.75) = 5.49$, $p < .05$. As predicted, the American students had a higher self-disclosure score ($M = 25.27$, $SD = 6.5$) than did the Thai students ($M = 21.94$, $SD = 5.9$).

In order to better understand how the two groups differed in terms of self-disclosure a one-way ANOVA was performed on each of the 34 items. A significant difference was found between the Thai and American students on ten of the 34 items. Consistent with the hypothesis concerning self-disclosure, in the majority of the cases when the two groups differed, it was the American group who reported disclosing more information. The

only two exceptions were items six and 12. Item six focused on a person having engaged in disclosure in which personal views on politics, the presidency, and foreign and domestic policy were openly discussed with another. The mean score for the Thai students was 0.86 (SD = 0.36); the mean score for the American students was 0.56 (SD = 0.50). A one-way ANOVA indicated that the two means differed significantly at the .01 level.

The other item in which more Thai students indicated having disclosed fully to another was the names of people who have helped them in their lives (Item 12). The mean score for the Thai students was 0.91 (SD = 0.28); the mean score for the American students was 0.71 (SD = 0.46). Results from a one-way ANOVA found that these two means differed significantly at the .05 level.

Sexual Disclosure

Of the remaining eight items on which the two groups differed, more American than Thai respondents reported having disclosed fully to others. Three of these items (i.e., items 19, 20, 33) can be grouped under the heading of sexual disclosure. Item 19 involved discussing one's favorite form of erotic play and lovemaking. The mean score for Thai students who admitted to disclosing such information was .08 (SD = 0.28) as compared to the American students who had a score of .56 (SD = .56). A one-way analysis of variance found these means to differ significantly at the .001 level.

The second disclosure item which specifically focused on sex involved a person discussing one's most common sexual fantasies and reveries. The mean score for Thai students on this item was .11 (SD = 0.32); the American students had a higher mean score (M = .41, SD = .50). A one-way analysis of variance was performed which showed that these two means

differed significantly at the .005 level.

The final sexual disclosure topic (i.e., item 33) involved a speaker revealing with whom she has been sexually intimate and the circumstances surrounding each relationship. Again, the Thai students have a much lower score (M = .11, SD = .32) than the American students (M = .68, SD = .47). A one-way ANOVA revealed that this difference was significant at the .01 level.

Shortcomings and Personal Failures

The following four items in the disclosure scale focused on a person revealing information about her personal failures, unfulfilled desires, unhappiest moments, and the sources of dissatisfaction in one's marriage. The first of these is item 23 on the self-disclosure scale. This item sought to determine how willing subjects in each group have been in the past to openly discuss the unhappiest moments in their lives. The Thai students had a mean score of 0.36 (SD = .49) and the American students had a much higher mean of 0.73 (SD = .45). A one-way ANOVA was performed which showed that this difference was significant at the .001 level.

Item 27 in this subcategory asked respondents whether they have discussed their personal failures and main unfulfilled wishes and dreams with other people. The results indicated that more American female students disclosed about these topics than Thai students (Ms = .61 and .31, SDs = .49 and .47; respectively). A one-way ANOVA found this pair of means to be significantly different at the .01 level.

The third item (i.e. item 29) sought to determine whether these two groups would differ in regards to discussing parents' mistakes and failures in raising them. The results suggest that more American students (M = .61, SD = .49) have discussed such topics with other people than have the Thai students (M = .22, SD = .42). A one-way ANOVA found this

pair of means to differ significantly at the .01 level.

The final item (i.e. item 32) in this subcategory asked whether respondents have discussed the source of strain and dissatisfaction in one's marital relations. Again, the Thai students had a much lower score (M = .42, SD = .50) than did the American students (M = .71, SD = .46). A one-way ANOVA revealed that this difference was significant at the .01 level.

Thais and Americans also differed on Item 21 which asked respondents whether they had ever discussed with others those persons who they had helped in some significant manner. The results seem to indicate that the Thai students (M = .47, SD = .51) are less likely to discuss who they have helped than the Americans (M = 76, SD = .43). A one-way ANOVA indicated that these difference are significant at the .01 level.

DISCUSSION

Attitudes Toward Marriage, Family and Divorce Survey

Overall, on the Attitudes Toward Marriage, Family and Divorce Survey, Thai students responded in a much more traditional manner than American students. As compared to Americans, Thais disagreed that a single mother or father could raise a child as well as a married couple. Furthermore, Thais did not believe that having children interferes too much with the lives of parents. In fact, Thai subjects thought that a marriage without children is not fully complete. They also believed that it should be very difficult for a couple with young children to get a divorce.

These findings come as no surprise, especially when it is considered that many Thais live within extended families. Living with an extended family increases the nurturance received by all of its members, and

"No one is expected to face life's uncertainties alone" (Mortlock, 1986, p.3).

However, the expectations and realities of Americans are quite different from that of Thais. Americans believe that single people can bring up a child just as well as a married couple. This may be due to real life experience based on a high divorce rate in the United States and the lack of an extended family to provide the necessary social supports.

Interestingly enough, in terms of divorce, Thais thought divorce was the best course of action to take if the marriage were in trouble or unhappy. Americans thought it worse to divorce. Although divorce is rare in Thailand, some couples do opt for divorce (Mortlock, 1986). However, because of the social, emotional and financial support given by the extended families, divorce may not be as traumatic as it is for Americans who lack the extended support network. In addition, considering the high rate of divorce in the United States and the frequent dire consequences, Americans may be more willing today to try to work out problems through counseling and reconciliation. In fact, divorce rates have shown a leveling off and decline since the early 1980's (Rice, 1990).

Another item in which Thais and Americans differed has to do with American disagreement that a marriage without children is not fully complete. More Americans are receiving post-high school education than ever before in the history of the United States. Women in this category are less likely to have children. Therefore, it may be more acceptable for women not to have children regardless of marriage (Rice, 1990).

Concerning the desired number of children in a family, Thais wanted slightly less children than did Americans. This suggests that Thai

women may be more concerned about family planning. This may largely be due to the outstanding and commendable efforts of Mechai Viravaidya, founder of the Population and Community Development Association (Duhl, 1984). Advertisements, slogans and public discussion of family planning methods are found and encouraged for all ages throughout Thailand.

Finally, both groups disagreed that homosexual couples should have the right to marry each other. Although, Americans were found to have a more tolerant attitude for that type of living arrangement. In a study done by Yongkittikul, Rithakananone and Chayutsahakij (1986) a Thai stereotypical perception of Thai people is the lack of openness to experimentation. This stereotypical attitude if accurate combined with other factors such as religiosity, sexual restraints in public and extended family structures may explain the lack of general approval for homosexual marriages in Thailand.

AIDS Knowledge Survey

In regard to the AIDS Knowledge Survey, Thai students were less informal about the transmission and contraction of the disease than American students. This is in spite of the excellent efforts of Meichai Viravaidya who has disseminated AIDS information and condoms to prevent AIDS throughout Thailand. This finding, however, may be due to the limited number of actual cases of AIDS reported in Thailand. In the United States, the first cases of AIDS were reported to the Centers for Disease Control in 1981 (Mass, 1985). Since then, AIDS has reached epidemic proportion in the United States.

According to Mills (1990), people in Thailand need to see familiar faces, family and friends who have the effects of the disease before they take the severe and deadly consequences of AIDS seriously. The Thais have a saying, "Mai hen long sop, mai lang namtah" which translates

in English to mean, "if you don't see the coffin, tears will not flow" (Mills, 1990).

In consideration of the serious consequences, a lack of knowledge concerning AIDS is unacceptable. The implications of these results concern all countries. Efforts should be increased to inform and educate the public about AIDS in order to eliminate potential confusion and misconceptions.

Bem Sex-Role Inventory

The results from the Bem Sex-Role Inventory did not support the hypotheses. Thai female students were not found to be feminine and the majority of American female students were not found to be androgynous. In fact, both groups tended to be either masculine or androgynous.

The results may be due to the influence of social desirability within the Bem Sex-Role Inventory. Or, perhaps the problem has to do with the concept of androgyny. According to Rebecca, Hefner and Oleshansky (1976), people do not combine traditional gender roles; rather, they transcend gender roles and are free to express themselves in meaningful and non-stereotypical ways. In either case, further study of cross-cultural similarities and differences in terms of gender roles is recommended. This is particularly important for developing countries in which contact with the West may serve to underscore issues of inequality and discrimination.

Self-Disclosure Scale

In the fourth study, Americans were found to self-disclose about more topics than Thais. There were, however, two exceptions. Thai university students self-disclosed their personal views on politics and foreign and domestic policies more than Americans. Unfortunately, politics does not seem to be a popular topic of discussion among college students in the United States. This lack of interest or apathy was

reflected in a recent election. According to the Federal Elections Commission in Washington, D.C., only 36.4% of Americans voted in the November 1990 election.

Thais also self-disclosed more than Americans about people who have helped them. Conversely, Americans disclosed more about persons they have helped and the ways in which they have done so. Thais are very modest and dislike personal aggrandizement (George, 1987). They are very careful not to inconvenience others (Mortlock, 1986). Thais prefer not to "yok tua" translated as "lift oneself up." However, they do have a concept of "kreng jai" which is roughly translated to mean consideration of other people (Chansuthus, 1988). Thais may disclose more about the people who have helped them to show their respect, gratitude and consideration.

Furthermore, in a university setting, Thais rarely seek help or clarification for their work assignments. George (1987) states that this may be due to the Thai maxim, "It is easier to beg forgiveness than to ask permission." (p. 12). Thus, if they do not seek help, Thais may be less inclined to disclose that they have assisted others in order for all parties concerned to "save face."

Americans do not feel inhibited in requesting help from others. It is expected and in many ways considered a norm to help others in American society. In fact, prosocial behavior is highly regarded, and Americans gain respect from their empathy and good samaritanism. This may be the reason why Americans disclose more about how they have helped others as compared to Thais.

Another area where self-disclosure differences exist concern issues of sexuality. Americans are more likely to disclose information about their favorite forms of erotic play and sexual lovemaking, sexual

fantasies and reveries and people with whom they have shared sexual intimacy. There are many explanations as to why Americans disclose more about sexuality.

First, the sexual revolution which started in the 1960's in the United States has encouraged an open attitude toward sexuality. This aspect combined with the Women's Movement, birth control availability, more leisure time and the advent of human sexuality programs in the classroom has increased Americans' openness toward sexuality. A second explanation is that the explosion of sexually-related themes in advertisements, music, television, literature and films has weakened the restraints against sexual inhibitions in America, thus providing more sex-provoking role models.

In Thailand, however, it is considered unacceptable for people of the opposite sex to display any form of physical affection in public (Mortlock, 1986). If hand-holding is deemed inappropriate, then revealing details about one's sex life and fantasies must also be considered offensive. In addition, Thais are practicing Buddhists. The role of religion remains a strong influence in Thailand (Saihoo, 1990). In the United States, people who are religious often have conservative sexual attitudes. This finding might be applied to Thai society offering another explanation to the differences of sexual self-disclosures between Thais and Americans.

Finally, in comparison to Thais, Americans were more likely to self-disclose about personal shortcomings and failures. Specifically, this included unhappiest moments in one's life, unfulfilled wishes, dreams and failures, mistakes and failures one's parents made in child-rearing and sources of strain and dissatisfaction in one's marriage or love relationships. Americans seem to be extremely open concerning their

disappointments, mistakes and foibles. Perhaps the American adage, "we learn from our mistakes" can be used to explain this self-disclosure pattern. In general, cross-cultural comparative research has shown Americans to disclose more than other groups (Lewin, 1948; Plog, 1965; Jourard, 1961; 1971).

Thai people may not disclose about personal shortcomings and failures because of the issue of "saving face" which holds great significance and is seldom taken for granted in Asian societies (Sidorowicz, 1988). In fact, the expression of emotion in Thailand is in accordance with "jai yen" or cool heart. It seems that Thais are less involved in self-expression as compared to the assertive American standards (George, 1987). According to Chansuthus (1988), Westerners often resolve conflicts by speaking out and direct confrontation. "Westerners seek to get at the 'heart of a problem' in a straightforward manner so that deep-seated resentments can be brought out into the open, discussed or perhaps argued over, and hopefully resolved." (Chansuthus, 1988, p.6).

In Thailand, however, a person with "jai rahn" or a hot heart is nót considered polite or acting in an appropriate manner. It is of the utmost importance in Thai society to "save face", encourage harmony and avoid direct confrontations. Thus, to disclose any type of personal shortcomings or failures may cause both the discloser and recipient to "lose face" creating an embarrassing and uncomfortable situation.

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Appendix A

จากมาตรประเมินค่า A ถึง E กรุณาแสดงความคิดเห็นของท่านว่า เห็นด้วย หรือ ไม่เห็นด้วย กับคำกล่าวต่อไปนี้ โดยใช้เกณฑ์ A ถึง E

A เห็นด้วยอย่างยิ่ง

B เห็นด้วย

C ไม่มีความคิดเห็น

D ไม่เห็นด้วย

E ไม่เห็นด้วยอย่างยิ่ง

๑. คนที่แต่งงานแล้วโดยทั่วไปจะมีความสุขมากกว่าคนที่ยังไม่ได้แต่งงาน

๒. อิสรภาพส่วนบุคคลมีความสำคัญกว่าสัมพันธภาพของการเป็นเพื่อนในชีวิตสมรส

๓. ข้อดีของการแต่งงานที่เป็นหลักสำคัญก็คือ ให้ความมั่นคงทางด้านการเงิน

๔. จุดมุ่งหมายหลักในการแต่งงานทุกวันนี้ก็เพื่อที่จะมีลูก

๕. แต่งงานยิด ๆ ยังดีเสียกว่าไม่ได้แต่งงานเลย

๖. คนที่อยากมีลูกสมควรจะแต่งงาน

๗. แม่เพียงลำพังคนเดียวก็เลี้ยงลูกได้ดีพอ ๆ กับครอบครัวที่มีทั้งพ่อและแม่

๘. พ่อเพียงลำพังคนเดียวก็เลี้ยงลูกได้ดี พอ ๆ กับครอบครัวที่มีทั้งพ่อและแม่

๙. คู่สามีภรรยาจะไม่ให้ความสำคัญกับชีวิตแต่งงานนัก เมื่อพวกเขาสามารถหย่าได้ง่าย ๆ

๑๐. พวกรักร่วมเพศควรจะมีสิทธิที่จะได้แต่งงานกัน

๑๑. เมื่อพิจารณาทุกอย่างแล้ว คุณคิดว่าครอบครัวหนึ่งควรจะมีลูกสักกี่คนจึงจะดีที่สุด กรุณาเขียนจำนวนไว้ด้วย

๑๒. ลูกมักจะสร้างปัญหามากกว่าคุณค่าที่มี

๑๓. การได้เห็นลูกหลานเติบโตเป็นความสุขที่สุดของชีวิต

๑๔. การมีลูกกระทบกระเทือนต่ออิสรภาพของผู้เป็นพ่อแม่มากเกินไป

๑๕. ชีวิตแต่งงานที่ขาดลูกเป็นชีวิตแต่งงานที่ไม่สมบูรณ์

๑๖. จะเป็นการดีกว่าที่จะไม่มีลูก เพราะลูกจะเป็นภาระทางการเงินที่หนักหน่วง

๑๗. คนที่มีลูกมีชีวิตว่างเปล่า

กรุณาตอบคำถามต่อไปนี้ โดยใช้เกณฑ์ตามมาตรประเมินค่า A ถึง E

A ง่ายมาก

B ง่ายพอประมาณ

C ไม่ง่ายไม่ยาก

D ยากพอประมาณ

E ยากมาก

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๑๘. โดยทั่วไปแล้ว คุณคิดว่ากฎหมายในปัจจุบันทำให้การหย่าร้างเป็นเรื่องง่ายหรือยาก

๑๙. โดยทั่วไปแล้ว คุณคิดว่ากฎหมายควรจะทำให้การหย่าเป็นเรื่องง่ายและยากเพียงใด ในกรณีที่สามีภรรยาคู่นั้นไม่มีลูกเล็ก ๆ

๒๐. ในกรณีที่สามีภรรยามีลูกเล็ก ๆ กฎหมายควรจะทำให้การหย่าขาดจากกันของทั้ง ๒ ฝ่าย เป็นเรื่องยากหรือง่ายเพียงใด

กรุณาตอบคำถามต่อไปนี้ โดยใช้เกณฑ์ตามมาตรประเมินค่า A ถึง E

A หย่าขาดจากกันจะดีกว่ามากทีเดียว

B หย่าขาดจากกันจะดีกว่า

C หย่าขาดจากกันจะทำให้ทุกอย่างเลวร้ายลงไปอีก

D หย่าขาดจากกันจะทำให้ทุกอย่างเลวร้ายลงไปอีกมากทีเดียว

E เลือกคำตอบไม่ได้

๒๑. หากชีวิตคู่ประสบปัญหาและไม่มีความสุข คุณคิดว่าโดยทั่วไปแล้ว อะไรจะเป็นการดีกว่ากันสำหรับผู้เป็นลูก ระหว่าง การอยู่ด้วยกันต่อไปของคู่สมรส หรือ การหย่าขาดจากกัน

๒๒. หากชีวิตคู่ประสบปัญหาและไม่มีความสุข อะไรจะเป็นการดีกว่ากันสำหรับผู้เป็นภรรยา ระหว่าง การอยู่ด้วยกันต่อไป หรือ การหย่าขาดจากกัน

๒๓. หากชีวิตคู่ประสบปัญหาและไม่มีความสุข อะไรจะเป็นการดีกว่ากันสำหรับผู้เป็นสามี ระหว่าง การอยู่ด้วยกันต่อไป และ การหย่าขาดจากกัน

กรุณาตอบคำถามต่อไปนี้ โดยใช้เกณฑ์ตามมาตรประเมินค่า A ถึง E

A ไม่เด็ดขาด

B ไม่

C อาจจะ

D ใช่

E ใช่แน่นอน

๒๔. ถ้าฉันแต่งงานแล้วไม่มีความสุข ฉันก็จะหย่า

๒๕. ฉันจะแต่งงานกับคนที่เคยหย่าร้างมาแล้ว

Appendix A

On a scale of A to E please indicate if you agree or disagree with the following statements:

A. Strongly Agree
B. Agree
C. Neither Agree or Disagree
D. Disagree
E. Strongly Disagree

1. Married people are generally happier than unmarried people.
2. Personal freedom is more important than the companionship of marriage.
3. The main advantage of marriage is that it gives financial security.
4. The main purpose of marriage these days is to have children.
5. It is better to have a bad marriage than no marriage at all.
6. People who want children ought to get married.
7. A single mother can bring up her child as well as a married couple.
8. A single father can bring up his child as well as a married couple.
9. Couples don't take marriage seriously enough when divorce is easily available.
10. Homosexual couples should have the right to marry one another.
11. All in all, what do you think is the ideal number of children for a family to have? Please just write a number in the box below.
12. Children are more trouble than they are worth.
13. Watching children grow up is life's greatest joy.
14. Having children interferes too much with the freedom of parents.
15. A marriage without children is not fully complete.
16. It is better not to have children because they are such a heavy financial burden.
17. People who have children lead empty lives.
18. In general, would you say that the law now makes it easy or difficult for people who want to get divorced?

On a scale of A to E, please indicate your answer to the following questions.

A. Very easy

B. Fairly easy

C. Neither easy nor difficult

D. Fairly difficult

E. Very difficult

19. In general, how easy or difficult do you think the law should make it for couples without young children to get a divorce?

20. What about couples with young children? How easy or difficult should the law make it for them to get a divorce?

On a scale of A to E, please indicate your answer for the following questions.

A. Much better to divorce

B. Better to divorce

C. Worse to divorce

D. Much worse to divorce

E. Can't choose

21. When a marriage is troubled and unhappy, do you think it is generally better for the children if the couple stays together or gets divorced?

22. And when a marriage is troubled and unhappy, is it generally better for the wife if the couple stays together or gets divorced?

23. And when a marriage is troubled and unhappy, is it generally better for the husband if the couple stays together or gets divorced?

On a scale of A to E, please indicate your answer to the following questions.

A. Definitely No

B. No

C. Maybe

D. Yes

E. Definitely Yes

24. If I were in an unhappy marriage, I would get a divorce.

25. I would marry a divorced person.

Appendix B

กรุณาเขียนตอบว่า ถูก หรือ ผิด หน้าคำถามต่อไปนี้

..... ๑. โรคเอดส์เป็นโรคที่ติดต่อกันโดยการมีเพศสัมพันธ์

..... ๒. ปัจจุบันนี้ในประเทศไทย ผู้ป่วยเป็นโรคเอดส์ส่วนใหญ่เป็นชายที่รักร่วมเพศ และคนที่ใช้ยาเสพติดชนิดฉีดเข้าเส้น (ใช้เข็มฉีดยา ฉีดยาเข้าเส้นเลือดโดยตรง)

..... ๓. จากสถิติปัจจุบัน สหรัฐฯ มีรายงานผู้ป่วยโรคเอดส์สูงที่สุดในโลก

..... ๔. คนสามารถติดเชื้อเอดส์ได้โดยไม่รู้ตัว และไม่แสดงอาการ

..... ๕. ผู้ติดเชื้อเอดส์โดยไม่มีอาการ สามารถนำเชื้อเอดส์ไปติดต่อกับคนอื่นได้

..... ๖. ผู้หญิงก็มีโอกาสติดเชื้อเอดส์ได้เหมือนกันกับผู้ชาย

..... ๗. กลุ่มผู้ใช้ยาเสพติดชนิดฉีดเข้าเส้นที่ใช้เข็มฉีดยาร่วมกัน มีโอกาสเป็นเอดส์ได้

..... ๘. การไม่สำส่อนทางเพศ เป็นวิธีป้องกันการติดเชื้อเอดส์ ที่ติดต่อโดยการมีเพศสัมพันธ์ที่ได้ผล ๑๐๐ เปอร์เซ็นต์

..... ๙. โอกาสที่จะติดเชื้อโรคเอดส์จากการรับเลือดลดน้อยลงไปมาก เนื่องจากมีการตรวจสอบเลือดของผู้บริจาคก่อนว่ามีเชื้อเอดส์หรือไม่

..... ๑๐. การบริจาคโลหิตไม่ทำให้ติดเชื้อเอดส์

..... ๑๑. หญิงมีครรภ์ที่เป็นเอดส์ จะถ่ายไวรัสเลือดบวกนี้ไปสู่ทารกในครรภ์ด้วย

..... ๑๒. แม่ที่ติดเชื้อเอดส์จะแพร่เชื้อนี้ไปสู่ทารกซึ่งเพิ่งเกิดโดยการให้น้ำนม

..... ๑๓. ไวรัสเอดส์นี้ ติดต่อผ่านทางเลือดและอสุจิมากที่สุด

..... ๑๔. ไวรัสเอดส์ไม่สามารถติดต่อกันได้ จากการสัมผัสต่าง ๆ เช่น การจับมือ หรือทานอาหารร่วมกับผู้ติดเชื้อเอดส์

..... ๑๕. การใช้ถุงยางอนามัยอย่างถูกวิธีระหว่างการมีเพศสัมพันธ์ช่วยป้องกันการติดเชื้อได้

..... ๑๖. คนที่ไม่สำส่อนทางเพศและไม่ใช้ยาเสพติด มีโอกาสติดเชื้อเอดส์น้อย

..... ๑๗. ไวรัสเอดส์ทำให้ภูมิคุ้มกันของผู้ป่วยเสื่อมเป็นเหตุให้ผู้ป่วยติดเชื้อโรคอื่น ๆ ได้

..... ๑๘. ไวรัสเอดส์ไม่ได้ทำให้ผู้ป่วยเสียชีวิตโดยตรง

..... ๑๙. ผู้ป่วยโรคเอดส์เสียชีวิตเนื่องจากโรคติดต่ออื่น ๆ เพราะภูมิคุ้มกันของผู้ป่วยเสื่อม

..... ๒๐. คนส่วนใหญ่ที่ติดเชื้อเอดส์ในที่สุดก็จะป่วยเป็นโรคเอดส์

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Appendix C

Answer the following questions true or false.

1. AIDS is a sexually transmitted disease.
2. Presently in Thailand, AIDS mostly strikes men who engage in homosexual activity and people who use drugs intravenously (using needles to shoot drugs directly into the veins).
3. According to current statistics, the United States has the largest number of AIDS cases in the world.
4. People can be infected with the AIDS virus without knowing it and without having symptoms of the disease.
5. People infected with the AIDS virus but who do not show AIDS symptoms can infect others.
6. AIDS can strike women as well as men.
7. Intravenous drug users who share needles can expose themselves to AIDS.
8. Abstinence (avoidance of sexual relations) is 100 percent effective in preventing the transmission of the AIDS virus through sexual contact.
9. The chances of getting AIDS through a blood transfusion are greatly reduced because AIDS virus screening tests are now used to screen blood donations.
10. A person cannot get AIDS from donating blood.
11. A pregnant woman with AIDS can transmit the virus to her unborn child.
12. An infected mother can transmit the AIDS virus to her newborn via her milk when she nurses the child.
13. The AIDS virus is most often transmitted through blood or semen.
14. AIDS cannot be transmitted through casual contact such as shaking hands or eating with an infected person.
15. The proper use of latex condoms during sexual intercourse can help to prevent the transmission of AIDS.
16. A person practicing sexual abstinence (avoidance of sexual relations) and who does not abuse drugs has little chance of getting AIDS.
17. AIDS weakens a person's immune system, making him or her susceptible to many different diseases.
18. The AIDS virus does not actually kill a person directly.
19. People with AIDS die from other diseases that they acquire because of their weakened immune system .
20. Most people infected with the AIDS virus will eventually develop AIDS.

Appendix C

๑. ไม่ใช่เลย หรือ เกือบจะไม่ใช่ทุกครั้ง
๒. ตามปกติแล้วไม่ใช่
๓. ใช่เป็นบางครั้ง แต่ก็นาน ๆ ที
๔. ใช่เป็นครั้งคราว
๕. ใช่อยู่บ่อย ๆ
๖. มักจะใช่
๗. ใช่เสมอไปทุกครั้ง หรือ เกือบจะทุกครั้ง

บรรยายตัวคุณเอง

( ) ๑. ช่วยตัวเองและตัดสินใจเองได้
( ) ๒. ลดราวาศอกให้คนอื่น (ยอมง่าย)
( ) ๓. ชอบช่วยเหลือ
( ) ๔. ให้เหตุผลยืนยันความคิดความเชื่อของตัวเอง
( ) ๕. ร่าเริง
( ) ๖. ขี้หงุดหงิด
( ) ๗. อิสระ
( ) ๘. ขี้อาย
( ) ๙. ซื่อตรงต่อหน้าที่
( ) ๑๐. มีลักษณะเป็นนักกีฬา
( ) ๑๑. มีความอบอุ่นเป็นมิตร
( ) ๑๒. ชอบแสดง
( ) ๑๓. กล้าแสดงออก
( ) ๑๔. ชอบยอ
( ) ๑๕. มีความสุข
( ) ๑๖. มีบุคลิกเข้มแข็ง
( ) ๑๗. ซื่อสัตย์จงรักภักดี
( ) ๑๘. ไม่อาจคาดเดาได้
( ) ๑๙. แข็งรัน มีพลัง
( ) ๒๐. มีลักษณะเป็นหญิง
( ) ๒๑. ไว้ใจได้
( ) ๒๒. ชอบวิเคราะห์
( ) ๒๓. มีบุคลิกดี น่าคบ
( ) ๒๔. ขี้อิจฉา
( ) ๒๕. มีความสามารถเป็นผู้นำ
( ) ๒๖. ไวต่อความต้องการของผู้อื่น
( ) ๒๗. พูดความจริง
( ) ๒๘. เต็มใจเสี่ยง
( ) ๒๙. เป็นคนมีความเข้าใจ
( ) ๓๐. เป็นคนลึกซับ
( ) ๓๑. ตัดสินใจได้เร็ว
( ) ๓๒. มีความเมตตากรุณา
( ) ๓๓. จริงใจ
( ) ๓๔. พึ่งตนเองได้
( ) ๓๕. พร้อมที่จะปลอบปลอบใจคนอื่น
( ) ๓๖. หยิ่ง
( ) ๓๗. ชอบมีอิทธิพลเหนือคนอื่น
( ) ๓๘. พูดจานุ่มนวล
( ) ๓๙. เป็นที่ชื่นชอบ
( ) ๔๐. มีลักษณะเป็นชาย
( ) ๔๑. อบอุ่น
( ) ๔๒. ธรรมดา
( ) ๔๓. พร้อมที่จะแสดงความคิดเห็นของตนเอง
( ) ๔๔. นุ่มนวล

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( ) ๔๕. เป็นมิตร
( ) ๔๗. ถูกหลอกง่าย
( ) ๔๘. แสดงตัวเป็นผู้นำ
( ) ๔๙. ปรับตัวง่าย
( ) ๕๐. ไม่ใช้ถ้อยคำเกรี้ยวกราด
( ) ๕๑. ชอบแข่งขัน
( ) ๕๗. รู้จักกาละเทศะ
( ) ๕๘. มีความละอายใจ

( ) ๕๖. ก้าวร้าว
( ) ๕๘. ไม่มีประสิทธิภาพ
( ) ๕๙. ทำตัวเหมือนเด็ก
( ) ๖๐. เป็นตัวของตัวเอง ไม่ตามใคร
( ) ๖๔. ไม่มีระบบ
( ) ๖๖. รักเด็ก
( ) ๖๙. พะเยอพะยาน
( ) ๖๐. อนุรักษ์นิยม

Appendix C

1-- NEVER OR ALMOST NEVER TRUE
2-- USUALLY NOT TRUE
3-- SOMETIMES, BUT INFREQUENTLY TRUE
4-- OCCASIONALLY TRUE
5-- OFTEN TRUE
6-- USUALLY TRUE
7-- ALWAYS OR ALMOST ALWAYS TRUE

DESCRIBE YOURSELF

[__] Self reliant
[__] Yielding
[__] Helpful
[__] Defends own beliefs
[__] Cheerful
[__] Moody
[__] Independent
[__] Shy
[__] Conscientious
[__] Athletic
[__] Affectionate
[__] Theatrical
[__] Assertive
[__] Flatterable
[__] Happy
[__] Strong personality
[__] Loyal
[__] Unpredictable
[__] Forceful
[__] Feminine

[__] Reliable
[__] Analytical
[__] Sympathetic
[__] Jealous
[__] Has leadership abilities
[__] Sensitive to the needs of others
[__] Truthful
[__] Willing to Take risks
[__] Understanding
[__] Secretive
[__] Makes decisions easily
[__] Compassionate
[__] Sincere
[__] Self-sufficient
[__] Eager to soothe hurt feelings
[__] Conceited
[__] Dominant
[__] Soft-spoken
[__] Likable
[__] Masculine

[__] Warm
[__] Solemn
[__] Willing to take a stand
[__] Tender
[__] Friendly
[__] Aggressive
[__] Gullible
[__] Inefficient
[__] Acts as a leader
[__] childlike
[__] Adaptable
[__] Individualistic
[__] Does not use harsh language
[__] Unsystematic
[__] Competitive
[__] Loves children
[__] Tactful
[__] Ambitious
[__] Gentle
[__] Conventional

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Appendix D

แบบทดลอง- คุณเปิดเผยตนเองเพียงใด
ซิดนีย์ เจอราร์ด

กรุณาอ่านหัวข้อ ๓๔ หัวข้อต่อไปนี้ คุณเคยพูดถึงเรื่องต่าง ๆ เหล่านี้ให้ใครฟังบ้างไหม? ทำเครื่องหมายหน้าหัวข้อที่คุณเคยเปิดเผยเรื่องราวดังกล่าวอย่างเต็มที่ หัวข้อใดก็ตามที่คุณไม่เคยเปิดเผยให้ใครฟังอย่างเต็มที่มาก่อนให้เว้นที่ว่างไว้

๑. งานอดิเรกของคุณ, คุณชอบใช้เวลาว่างทำอะไร เกมที่ชอบ
๒. อาหารและเครื่องดื่มที่โปรดของคุณและอาหารและเครื่องดื่มที่คุณไม่ชอบ
๓. ดนตรีแบบที่คุณชอบ และไม่ชอบ
๔. สถานที่ใด ๆ ในโลกที่คุณเคยไป และปฏิกริยา(ความรู้สึก) ที่คุณมีต่อสถานที่ดังกล่าว
๕. ภูมิหลังทางการศึกษาของคุณ และความรู้สึกที่คุณมีในเรื่องนี้
๖. ความคิดเห็นส่วนตัวของคุณในเรื่องการเมือง ความเห็นเกี่ยวกับตำแหน่งหน้าที่ของนายกรัฐมนตรี นโยบายต่างประเทศและในประเทศ
๗. ส่วนของร่างกายที่คุณชอบมากที่สุดในตัวคุณ
๘. งานประจำวันด้านที่ทำให้คุณพอใจ และด้านที่จุกจิกกวนใจ
๙. ภูมิหลังทางครอบครัว และทางการศึกษาของพ่อแม่ของคุณ
๑๐. ความเห็นส่วนตัวในเรื่องศาสนา หรือกิจวัตรที่เกี่ยวข้องกับศาสนา ถ้ามี
๑๑. ความคิดเห็นของคุณในเรื่องที่ว่าสามีและภรรยาควรจะดำเนินชีวิตแต่งงานอย่างไร
๑๒. ชื่อคนที่เคยช่วยเหลือคุณอย่างมาก
๑๓. ฐานะทางการเงินในปัจจุบันของคุณ รายรับ หนี้สิน บัญชีในธนาคาร และที่มาของรายรับ
๑๔. ช่วงเวลาในชีวิตที่คุณมีความสุขที่สุดโดยละเอียด
๑๕. ความวิตกกังวล และปัญหาในเรื่องสุขภาพที่คุณเผชิญอยู่ในขณะนี้และในอดีต
๑๖. นิสัยและการแสดงออกของคุณที่กวนใจคุณอยู่ในขณะนี้
๑๗. วิธีที่คุณมักใช้จัดการกับความรู้สึกสลดหดหู่ ความกังวล และความโกรธ
๑๘. ลักษณะรูปร่างหน้าตาของคุณที่คุณไม่ชอบมากที่สุด และปรารถนาที่จะเปลี่ยนแปลงแก้ไข
๑๙. รูปแบบของการแสดงบทรักที่คุณชอบที่สุด
๒๐. ความคิดฝังชานและจินตนาการทางเพศที่คุณชอบคิดฝันอยู่บ่อย ๆ
๒๑. ชื่อของคนที่คุณเคยช่วยเหลือไว้อย่างมาก และวิธีที่คุณช่วยเหลือพวกเขาเหล่านั้น

๒

๒๒. อุปนิสัยของคุณที่ทำให้คุณภูมิใจและพอใจ

๒๓. ช่วงเวลาที่คุณมีความสุขที่สุดในชีวิตโดยเล่าอย่างละเอียด

๒๔. สถานการณ์ที่ทำให้คุณเศร้าสลด หมดหวัง และช่วงเวลาที่คุณรู้สึกสะเทือนใจ

๒๕. ความรู้สึกต่อเรื่องที่คุณเห็นว่าคุณปรับตัวไม่ได้มากที่สุด หรือ ขาดคุณสมบัติ

๒๖. สิ่งที่คุณทำลงไปแล้วทำให้คุณเสียใจมากที่สุด และเหตุผล

๒๗. ความปรารถนาและความฝันสำคัญ ๆ ของคุณที่ไม่สมหวังและความล้มเหลวครั้งสำคัญในชีวิตคุณ

๒๘. ความรับของคุณที่คุณรู้สึกผิดมากที่สุด

๒๙. สิ่งที่คุณคิดว่า เป็นข้อผิดพลาด หรือ ความล้มเหลว ที่พ่อแม่ของคุณเป็นคนทำในการเลี้ยงดูคุณ

๓๐. ความเห็นและการประเมินของคุณต่อสัมพันธภาพของพ่อแม่ของคุณ

๓๑. สิ่งที่คุณทำเพื่อดูแลร่างกายให้แข็งแรง, ถ้ามี

๓๒. ที่มาของความเครียดและความไม่พึงใจในชีวิตคู่ (หรือความสัมพันธ์กับเพศตรงข้าม)

๓๓. คนที่คุณเคยมีเพศสัมพันธ์ด้วยและเหตุการณ์ในสัมพันธภาพดังกล่าว

๓๔. บุคคลในชีวิตคุณที่คุณชื่นชมมากที่สุดและเหตุผล

Appendix D

Self-Disclosure Scale
Sidney Jourard

Read the 34 topics listed below. Check those topics that you have disclosed fully to **somebody** in your life. If there is nobody to whom you have **fully** revealed that aspect of yourself, leave the space blank.

1. Your hobbies; how you like best to spend your spare time.
2. Your favorite foods and beverages, and chief dislikes in food and drink.
3. Your preferences and dislikes in music.
4. The places in the world you have traveled, and your reactions to these places.
5. Your educational background, and your feelings about it.
6. Your personal views on politics, the presidency, foreign and domestic policy.
7. The aspects of your body you are most pleased with.
8. Aspects of your daily work that satisfy and that bother you.
9. The educational and family background of your parents.
10. Your personal religious views, nature of religious participation if any.
11. Your views on the way a husband and wife should live their marriage.
12. The names of the people who helped you significantly in your life.
13. Your present financial position: income, debts, savings, sources of income.
14. The occasions in your life when you were happiest: in detail.
15. The worries and difficulties you experience now, and in the past, with your health.
16. Habits and reactions of yours that bother you at present.
17. Your usual ways of dealing with depression, anxiety, and anger.
18. The features of your appearance you are most displeased with and wish you could alter.
19. Your favorite forms of erotic play and sexual lovemaking.
20. Your most common sexual fantasies and reveries.
21. The names of the persons you have significantly helped, and the ways in which you helped them.
22. Characteristics of yourself that give you cause for pride and satisfaction.
23. The unhappiest moments in your life: in detail.
24. The circumstances under which you become depressed, and when your feelings are hurt.

25. The ways in which you feel you are most maladjusted or immature.
26. The actions you have most regretted doing in your life, and why.
27. The main unfulfilled wishes and dreams and failures in your life.
28. Your guiltiest secrets.
29. What you regard as the mistakes and failures your parents made in raising you.
30. How you see and evaluate your parents' relationship with one another.
31. What you do to stay fit, if anything.
32. The sources of strain and dissatisfaction in your marriage (or relationship with the opposite sex).
33. The people with whom you have been sexually intimate; the circumstances of your relationship with each.
34. The persons in your life whom you most resent; the reasons why.